



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Four winged angels, at each corner of the car, bear aloft the national standard, surmounted by the lion.

"A party of naval officers forms the transition to another spectacle. It is a ship, representing the *country's welfare*, an ingenious emblem—navigation is to all countries the source of wealth.

"The *country's welfare* is a three-masted ship, with her sails, cordage, flags, and cannon. An emblematic figure of Belgium commands her; she has her officers and sailors. She sails along the streets by mechanical contrivances, and is followed by fantastic personages, serving as fore-runners to the horse *Bayard*, an enormous animal, on whose back ride four mediæval knights: they are the sons of Aymon.

"In the tradition of the country, Aymon was a count of Termonde. His four valiant sons defended Malines and Brabant, and Bayard, their trusty steed, often came to feed in the forest of Soigne, where he left the mark of his foot upon a rock; he browsed formerly in the fertile plains watered by the Dyle.

"After Bayard followed the giants, for which the northern cities are so famous. Here come three children, fifteen feet high, whose father and mother look over the houses; the lady being a colossal princess, holding a fan as large as those with which domestics in the Indies cool their employers. The grandfather is even taller than his son, to show that each generation degenerated in size. He is seated in a monster tilbury of antique form, escorted by two monstrous camels mounted by cupids. This is, it is said, a relic of the crusaders, who were the first to import these animals into Europe.

"After these great figures comes, as a kind of moral to the show, a good old man smoking his pipe on a wretched nag, who draws Dame Fortune's wheel. The goddess herself is borne on high, around whom are grouped figures, who, as she makes a movement, rise or fall, showing what freaks the dame plays with mankind. These personages are well-dressed representations of harlequin and a beguine; a hunter and a milk-woman; a courtier and a coquette; a hermit and an old woman. Bursts of laughter greet the vicissitudes which these various persons undergo as they pass along. The cavalcade closed as it opened, with a large body of cavalry.

"Such is a rapid glance at the curious procession which passed four times through the city of Malines during the fifteen days of the jubilee, from the 15th of August to the 1st of September, in the year 1838."

Such, too, were the *religious fêtes* of the middle ages in all "their original perfection," which a certain party would gladly revive in "heretical" England, in the nineteenth century. Whether the *bursts of laughter* which greeted the mingled throng of angels on horseback, giants, cupids, harlequins, and nuns were calculated to promote the cause of devotion, or to encourage secret infidelity among the population of this "old Christian city," we leave our readers to judge; but we confess we are better pleased that the *Litanie de Loretto* should have been the subject of this profane parody than that the more solemn events of sacred history should be made the subject of these *tableaux vivants*, as they too often were in the "magnificent and popular" theatrical spectacles of the middle ages, and still are in countries like Spain and Italy, where the Church of Rome has absolute sway, and it is thought politic to *amuse* the populace, to divert them from the more intellectual but dangerous(!) occupation of *thinking*.

FABER ON THE BLESSED SACRAMENT.*

MR. FREDERICK WM. FABER is one of the little knot of English clergymen who, a few years ago, abandoned their Church for the Romish communion; and he has proved himself since, with one or two exceptions, the most active and energetic of their number. In addition to performing with zeal the ordinary duties of a clergyman of the church to which he has joined himself, he has done his best to forward her interests with his pen, both in works published with his name, and in periodical publications. And yet, we must confess that there is nothing about what Mr. Faber has written that gives us the idea of *reality*. We are wholly unacquainted with his private character, and take our opinion of him solely from his works; but nothing which we have seen from his pen impresses us with the belief that when the writer makes a statement he does so because he is convinced that it is true, but rather because he feels it to be suitable to his position to profess a belief in it. It strikes us as if, when Mr. Faber joined the Church of Rome, he felt that it became his duty to maintain the character of a good Romish priest, and as if he forthwith set himself to make up and dress for the part to the utmost of his skill. He takes pains to weed his phraseology of every trace of Anglicanism, and to learn the vocabulary of his new communion. If a doctrine or opinion comes before him for consideration, he never dreams of asking what evidence there is for its truth; all he inquires is, what side of the question is most unlike the view which Protestants would take. We do not speak of doctrines promulgated as articles of faith by the authority of the Church of Rome: with regard to these we can

understand that he would consider it his duty to believe without evidence and without examination. But we speak of those debatable questions on which Roman Catholic divines have held different opinions; stories of asserted revelations, from which sober-minded Roman Catholics have always felt themselves at liberty to withhold their assent, or extreme views of doctrine which they have considered they might, without disloyalty to their Church, refuse to receive. In every case of this kind Mr. Faber takes his line decidedly. When the miraculous story is one which a Protestant would consider peculiarly unfounded and absurd, and which cooler Roman Catholics turn away from as likely to do their cause more harm than good, Mr. Faber, without producing any evidence for it, quietly assumes it as a certain fact, which no one had ever questioned or doubted. If a doctrinal view is embarrassed with difficulties to which more timid Romanists have tried to shut their eyes, Mr. Faber delights in stating these difficulties in their most startling form, as if there was the more merit in believing the doctrine in spite of them. With some readers, we doubt not, this style of writing may have an effect. Bold and confident assertion, and quietly taking things for granted, will often give the most absurd statements an air of reality. Gulliver's Travels, for instance, have more of an air of truth than the histories of many more veracious travellers. But, for ourselves, we cannot get over the feeling of hollowness which we find in all Mr. Faber's works. His belief is so manifestly destitute of evidence, so plainly governed by the exigencies of his theological position, that we constantly feel that, after all, it is not believing, but make-believing.

When, however, we want information as to the actual state of feeling and opinion in the Church of Rome, we learn more from ten pages of Mr. Faber than from a hundred of Dr. Murray of Maynooth. Foreigners sometimes have learned to speak a language so perfectly that they can only be distinguished from natives by their greater anxiety for purity of diction, and their greater fear of committing a solecism. We believe that more Latin idioms and Ciceronian turns of expression can be found in a page of Dr. Parr, or some other modern scholar, than in half a dozen of Cicero himself. And so, we find that Mr. Faber, in his ever vigilant care to speak as he thinks a Romanist ought to speak, gives us more information, in a small compass, about prevalent Roman Catholic opinion than we should easily find in the works of an original Roman Catholic.

Accordingly, we have on a previous occasion brought largely before our readers Mr. Faber's former work "All for Jesus," and have given from it plentiful samples of the extraordinary mass of doctrine which has been added to the Roman Catholic creed since the time of the Council of Trent. We now proceed to notice Mr. Faber's last published work, "The Blessed Sacrament," from which, however, we cannot promise to give any extracts so interesting as those we gave from the book just referred to. We must say that this new book has, on the whole, a degree of dryness and heaviness about it, not usual with Mr. Faber, and that we have had some little difficulty in making our way through it.

The principal reason, probably, why this work is more dry than other productions of Mr. Faber is, that it is more full of the scholastic theology. Mr. Faber tells us in his preface that "his treatise is an attempt to popularize certain portions of the science of theology, in the same way as hand-books and manuals have popularized astronomy, geology, and other physical sciences." This being his object, private revelations, which are so largely quoted in "All for Jesus," are much more sparingly employed in the present work. He tells us (p. 510), "There are two sources from which we learn [the relations of Mary to the blessed sacrament] theology and private revelations. We should be out of harmony with the Church if we lightly esteemed these revelations to the saints, especially those that enjoy the countenance of ecclesiastical approval in any of its various degrees. But my object in this treatise has been to follow theology rather than these revelations; and where I have referred to them at all, I have left them in their own uncertainty."

With all Mr. Faber's attempts to make the scholastic theology popular, a book which contains much of it will always be somewhat repulsive to the generality of readers. His book, however, gains in solid value what it loses in interest. We look with great satisfaction on any attempt on the part of the religious guides of Roman Catholics to make them know what they are really required to believe. There are many Roman Catholics who have but a vague idea of the doctrines of their own religion: who (for example) think they believe the doctrine of the Transubstantiation; when, in reality, perhaps they believe no more than what is taught by the Church of England—that "the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper." Such persons would turn away with suspicion if we Protestants were to attempt to draw out in detail from the school divines all the absurdities which are involved in the doctrine of transubstantiation. They would think that we were purposely falsifying the teaching of their schools, in order to make it seem incredible or ridiculous.

It is, then, convenient to us when there is a book of their own, easy of access to them, by the help of which they can readily verify whether we are reporting their doctrines

fairly or not. The use, then, which we shall make of Mr. Faber's work in this article is to give from it a detail of all that must be believed by any one who gives the Romish interpretation to those words of our Lord, "This is my body," and we shall give our references to Mr. Faber as we go along. First, then, we give Mr. Faber's general remarks on the wonderful mystery of transubstantiation:

"Transubstantiation may be described as the true change and substantial conversion of the whole substance of the bread and wine into the body and blood of Christ, produced under the species by a real productive act, proximately subject to the accidents of bread and wine, but without any adhesion to them, the substances of bread and wine perishing altogether in the act.

"St. Thomas says that the blessed sacrament is the compendium of all miracles; for in it we behold one body at one time in all hosts, and in all parts of all hosts, and that without extension. We see matter putting on the properties of spirit, and accidents without a substance, producing all the same effects as substances. Thus, another author calls it the abridgment of the miracles of grace. It is miraculous in the substance, he says, for it destroys the substance of bread and wine, and substitutes the body of God in their room. It is miraculous in quantity, for a body ought to have extension, and the body of Jesus under the species has none. It is miraculous in quality, for a body ought to be sensible and palpable, yet the body of Jesus is here invisible, neither is it subject to the action of any one of the senses. It is miraculous in the action, for, on the one hand, the word of man gives even to God a manner of being altogether new, in order that he may nourish himself on Him, while, on the other, instead of changing that food into the man's own substance, the food transforms him into itself, and communicates to him its qualities. It is miraculous in a sort of passion endured therein, for we behold here a free prisoner, a living one dead, an impassible one suffering, a body separated from the blood and yet united with it, risen and still buried, eaten and not consumed, consumed and not destroyed. It is miraculous in local movements, for at one and the same time He is placed in different positions, He is lifted up and taken down, He is borne to the right and to the left as well, to the east and to the west both at once. It is miraculous in the situation, for our Lord has His eyes in the same place as His heart, and the heart in the same place as the head; and the head in the same place as the feet; all parts of His adorable body are all together, and yet, nevertheless, they undergo no confusion. It is miraculous in all the accidents of bread and wine, for they are detached from their subject, and have no other support than the almighty hand of the Son of God, who holds them up."—pp. 74, 75.

Let us, however, examine the subject in more detail. Every time that a consecration of the Eucharist takes place, a believer in transubstantiation must believe that no fewer than twelve miracles, or miraculous actions, take place: of these twelve miracles (says Mr. Faber, p. 77), two concern the substance of the bread and wine, two more the species, six the body of our Lord and its comitants, and two the consecrator in the Mass, &c.:

"The first miracle is the destruction, the annihilation, the perishing, the vanishing, whichever word we will choose, of the substance of the bread and wine. It is not the customary language of theology to speak of them as annihilated, because, according to the divine intention, their ceasing to be does not end in nothingness, but in the position of the body of Christ in their room. Nevertheless, nothing whatever of the substance, of bread, for instance, remains, neither form nor matter nor existence nor any degree of it, but the whole perishes utterly, and is as if it were reduced to nothing, without anything to succeed it. —p. 78.

"The second miracle, which also concerns the substances of the bread and wine, consists in the reproduction and restitution of the perished substances, when the species are corrupted or changed, and our blessed Lord has withdrawn. It is not that the species themselves act the part of the matter, or minister the material for corruption, or that they only appear to do so. But though separated from the substance which sustained them, they follow its laws, and suffer change in due season. Thus, when the change of the species has reached that point when it would not be natural for the proper substances of bread and wine any longer to consist with the accidents, at the moment by His wisdom and omnipotence our Lord restores and reproduces the substances, withdraws His sacramental presence, and the usual laws of creation resume their uninterrupted sway. All this is done in so occult a manner that there are no external signs by which we can detect either the original disappearance, or the fresh substitution of the substance, so that there is nothing to break the meritorious exercise of supernatural faith. —p. 79.

"Both these miracles concerning the substances of the bread and wine are, to use the emphatic word of one holy doctor, so 'exotic' and so remote from the natural order of causes, we know of nothing at all parallel to them outside this mystery of transubstantiation."—p. 80.

In other words, besides the miracle of destroying the substance of the bread and wine, and the substitution of that of our Lord's body and blood in their room, a new miracle takes place, if the Host is kept so long as to become spoiled or corrupted.* In this case, by a new miracle, the Lord's body is withdrawn, and another is re-created to supply the void thus occasioned.

We proceed now to the miracles which concern the species.

"The first of the two miracles, which concern the species, is that they exist and hold together without leaning upon any subject. This prodigy may be conceived to happen in one of three ways."

* We use, for shortness, Protestant language, instead of the periphrases necessary to describe this change in the Roman Catholic hypothesis.

We leave out these three attempts at explaining the mystery, and content ourselves with the conclusion of the writer. "Anyhow" (to use Mr. Faber's favourite expression)—

"Whatever comes of these endeavours to explain it, the miracle itself is absolutely certain; the sacramental species remain, when their substances are withdrawn from them."

"The second miracle which concerns the species is, that they suffer the same contingencies and receive the same impressions, and are accompanied by the same qualities, as if their substances had not perished. Thus they grow warm, or cold, or dry, and undergo similar mutations, just as they would do if their subjects existed; and this not in appearance, for the purpose of deceiving the senses, but in reality. In other words, those qualities—such as heat, cold, dryness, and the like, are produced there by the power of God in a miraculous way, without any subject to receive, suffer, and sustain them; and they mingle with and run into each other just as if they were tied together in a common subject!"—p. 82.

In short, the believer in transubstantiation must suppose that there is heat, and yet nothing which is hot; dryness, and yet nothing which is dry, and so forth. We heartily assent to Mr. Faber's concluding remark:—

"Nowhere out of the mystery of transubstantiation does it seem that God has vouchsafed to give His conurrence to qualities without a subject; and this shows us the singularity and eminence of the transcendent mystery which we are thus venturing to analyze."

"We have now to consider six miracles which regard the body of our Lord and its concomitants; and the first is the production of the body and blood of Christ, existing and permanent in heaven, under the species of bread and wine, so that He is not less truly, less really, or less substantially in the host than He is in heaven; and this most magnificent dogma is of divine faith. You must not quarrel with me just now for using hard words. A clear idea of this mystery in your mind will soon result in increased love in your heart, and deeper adoration in your spirit. Bear with me patiently, at least for a few more pages. The question is, how this great mystery, this production of the body of Christ, is effected? By what manner of divine operation is it under the species as it is in heaven? How are we to qualify and describe the action which accomplishes this stupendous wonder?"—p. 83.

We need not give the explanations of the mystery which Mr. Faber rejects; it is sufficient to give that which he pronounces most satisfactory:—

"They maintain that the body of Christ is placed under the species by a productive action, which may be called a reproduction of the same substantial being, whereby the same being which it has in heaven is conferred on it, and somehow reproduced under the species, although with another method of existence. If God can restore what has perished, and reproduce it altogether the same, as He does when He restores the perished substance of bread, He can also produce for a second time that which continues to exist. We surely cannot deny this to be within the compass of omnipotence. And not for a second time only. The actual existence of the thing does not hinder but that God could produce it elsewhere a thousand times. He is, of course, not dependent on the circumstances which render this impossible in the natural order of things. From one man, says Lessius, he could produce an army. As in the stores of His wisdom and power there lie countless individuals of the same species, so also in the same stores each individual may lie countless, and He could give forth infinite reproductions of the same individual. And although a thing thus reproduced in itself is in act one and the same, yet virtually it is manifold; for it is equal to many in localities, in operations, in beginnings and endings. Thus, it fills distant places, and in a certain sense is distant from itself. It can accomplish different and even contrary effects in different places, and thus really avail to do of itself the work of many. When it begins or ends in one place, it does not necessarily begin or end in another. In one place it may be hot, in another cold; here it may ascend, there it may descend; here it may cease and die, there it may begin and be born."—pp. 87, 88.

We allow readily enough that from one man God could make an army. But, then, if we understand the meaning of language, none of the individuals so produced could be the same as he from whom they sprung. It is quite beyond our power to conceive the possibility of the same man existing in different places, and there accomplishing different or even contrary effects; being hot in one place, cold in another; being born in one place, and at the same time dying in another. All this, however, must be believed by those who receive the doctrine of transubstantiation.

We add, without further comment, Mr. Faber's enumeration of the other miracles which concern our Lord's body:—

"The second miracle which concerns the body of our Lord is the presence with it of His blessed soul, with all its sanctity, beatific love and vision, and all its ornaments and gifts natural and supernatural, under the same species. In the language of the Council of Trent, we say that our Lord's soul is present under the species, not by the force of the words of consecration, but by what the Council calls concomitance—that is, it was befitting and honourable for our Lord's body that it should be accompanied by His soul into all its surpassing beauty, and that in a manner as real as is its own presence in the sacrament. It was not, therefore, necessary that the soul should come, neither did it directly, by virtue of the consecration. And though it comes by force of natural connection with the body of Christ, as the Council speaks, yet as the body was produced under the species of an intimate, peculiar divine influx, which did not touch the soul, the presence of the soul requires a new distinct produced influx touching its substance, as the former one touched the substance of the body. So that here is a fresh act of beauty and of power in order to produce the soul of Christ under the species, and it is there as true, really, and substantially as the body itself."—p. 90.

"The third miracle which has reference to the body of Christ is the presence under the species of the hypostatic union, by which the flesh and soul are united to the Divine Word. From this union the flesh of Christ receives its dignity and all its power of sanctification; and it is present under the species by a productive action of its own. For although the Divine Word is everywhere, yet the union of the body and soul of Christ with the word is not everywhere; because the body and soul of Christ are not everywhere, but are circumscribed in a particular place. Nevertheless, the hypostatic union is so intrinsic to them that they cannot exist without it. Therefore, as the body and soul of Christ are present in the blessed sacrament by a peculiar action, so also is there union with the word. Thus the Divine Word is present in the blessed sacrament by concomitance—that is, not merely by reason of His immensity as God, by which He is in all things, but also by reason of the hypostatic union. Hence, furthermore, though let it be carefully observed not by any productive action, which cannot extend thus far, the Father and the Holy Ghost are also present under the species by reason of connection and identity with the word."—p. 91.

"The fourth miracle is the spiritual manner in which the body of Christ exists with all its corporeal qualities under the species. The body, with all its bulk and its qualities, is by a divine virtue raised above the condition of a body, and receives a spiritual mode of existence, by which it is contracted as it were into a point, and is simultaneously and continuously so diffused through the species, that, like a spiritual substance, it is whole under the whole species of bread, and whole under every one of its parts; just as a man's rational soul is whole in his whole body and whole in each of its parts. This is perhaps the most stupendous prodigy of all this resplendent collection of wonders, and has no just parallel out of this mystery of transubstantiation. That thing extended by parts should be empowered to exist spiritually and without extent; and that when the substance and existence are both corporeal, the mode of being should nevertheless be spiritual!"—p. 91.

"The fifth miracle is the multiplication, so to call it after the example of theologians, of the body of Christ; its manifold presence, or method of existing multiplied. See how the case stands with a man's soul. The soul is whole in each part of the body, yet not fully or completely, but imperfectly; for it depends in one part on its existence in other parts; so that if a limb is cut off, it cannot preserve the soul in it unless by a miracle, in which case even it would be in a certain sense incomplete. Now, the body of Christ is totally and completely in every particle of the species, however small, and to the sense indivisible, as perfectly as under the whole species; neither does His existence in one particle in any way depend on His existence in the neighbouring ones, but under each one He exists perfectly and independently, so that when the species is divided, He remains complete in each part without any additional miracle. This prodigy differs from the preceding one, and is additional to it; for it does not follow from His body having the gift of a spiritual existence that it should have also what theology calls the gift of 'multiplicity of complete existence.' He might, for instance, have given Himself once under one species. Thus, the former miracle gives to His body the prerogatives of a spiritual substance, and this one adds to that a multiplicity which not even a spiritual substance possesses. And this multiplicity of Himself, His flesh, His blood, His soul, the hypostatic union, what is it all but love, the same abundant, prodigal, spendthrift love which moves our tears in His blood-shedding and in all the mysteries of His dear passion, and the actions of His three and thirty years?"—p. 92.

"The sixth miracle is the retiring of the body of Christ from the species when they corrupt. When by any external agent or by the internal conflict of qualities, the species so far suffer change as that the substance of bread, if it were there, would naturally be corrupted, in the very moment in which the substance of bread would suffer alteration, the body of Christ withdraws. It is not that the body of Christ has any natural dependence on the species, as the substance of bread would have; but that the body of Christ being there by a special productive influx of God, that influx is withdrawn, and it ceases to be, so that if it were not in heaven, or in the blessed sacrament elsewhere, it would cease to be altogether, and be annihilated. Nevertheless, our Lord suffers in no way by this; for it is all to Him whether He exist once or a thousand times, for existing once He has the plenitude of all goods and all power, and a million times ten million existences could add nothing to Him. And this beautiful, worshipful marvel closes the series of those which concern His body!"—p. 93.

Mr. Faber's remaining two miracles are so in a less strict sense of the word than those that precede:—

"But our survey of this great work of God, the mystery of transubstantiation, would not be complete, if we did not add to it two more miracles, which devout writers, using the word in a loose and poetical sense, are wont to notice, and which concern the consecrators of the body of God. They are miracles rather of love than of power. One of them consists in the prodigal abundance with which our Lord has bestowed this immense gift of consecrating His body. If one man had the power once in a century, how would the world fling itself in pilgrimage upon the one spot where the chosen pontiff was to accomplish this stupendous work. Yet God has given it to a huge motley multitude of priests. He does not require holiness of life to make the consecration valid, nor yet the profession of the true faith, nor even freedom from dreadful crimes. Even blasphemers, schismatics, heretics, and apostates, so long as they were validly ordained, retain this power, and use it to the ignominy and shame of our dearest Lord, and to the profanation of His most holy presence. They make our Lord common and vile and wearisome to the people. They make merchandise of Him, and dishonour Him by simony and sacrilege. Yet He seems to care nothing for it. He looks only at us, consults only our interests, legislates only for our convenience. He must be at our doors. The adorable sacrifice must be easy and ready for all of us. Opportunities of communion must be cheap and common as the air we breathe. This is the best for us, sweetest for us; and as our good is the rule of God's goodness, so it is! Who will quarrel with us for calling this a miracle?"—p. 94.

"Once more: our last and twelfth miracle is in the facility of consecration. When a saint works miracles, first of all he is a saint, and that is to be remembered; for it tells of long years of prayer and conflict, and modest secrets of corporal austerity. So, if long fasting and great learning, and much toil, and vigils of preliminary ceremony, were necessary before consecration, it would seem an easy exercise of power when we consider the stupendous majesty of the work performed. But no! Five little words, and it is done!"—p. 94.

Such, then, are the wonders which attend every celebration of the Lord's Supper. But there is one celebration of the Eucharist which demands special notice—the first occasion on which it was celebrated. Every one will admit that the true sense of the words "This is my body" is the sense in which they were spoken by our Lord in the night before his passion, and in which they were then understood by his disciples. Are we, then, to suppose that our Lord meant that he was then holding his body in his own hands? Are we to believe that the apostles understood the Saviour to mean that he was then taking up his own body; that he put his whole body into his mouth, and eat it before them? If by the word body is understood what is commonly meant by the phrase, this is certainly a contradiction in terms; and yet this is what must be maintained by every believer in transubstantiation. Let us hear Mr. Faber's account of the institution of the Eucharist:—

"The awful words have been spoken. This is My body. It is the first time earth has heard them. If it were not inanimate, it would have rocked to its very foundations, even as the gates of hell are vehemently shaken by the sacrifice of the mass. Our Lord stands, cognizable as Mary's son and in the dimensions of mature mortal age. On His face is light of love, more bright than a saint's ecstasy. He stands there, body, soul, and divinity, holding in His hand with unutterable thrills of joy His own very body, with the soul and the divinity. He holds it forth for a moment for the adoration of His apostles, and then enters Himself into the richest inheritance which He has left to His church, by communicating Himself with Himself. By virtue of the incarnation the incarnate Lord received Himself incarnate, was held in His own hands, by upon His own tongue, descended into His own heart, by the most real reality on earth, His own real presence in the blessed eucharist."—p. 476.

We have only space for one more of the wonders connected with the Sacrament of the Eucharist—one which, to our mind, is the most astonishing of them all, and this is, that there is not a syllable about all these wonders in the New Testament. We quote again from Mr. Faber:—

"In what way should we expect that our blessed Lord would give us this sublime institution? We might have thought He would have founded it with all the solemnities of a Divine Legislator, that it would have been given to us as a boon for which we could never sufficiently thank Him, as a trust the responsibility of which ought to weigh gravely upon our whole lives, as the reward of our faith in Him, over which we might triumph and rejoice perpetually. It would seem as if the Holy Eucharist rather than the Resurrection would be put forward as the reason for completing the number of the apostles, as the prime evidence of the mission and love of the Son of God, and as the glorious end of His merciful coming. We might suppose that the epistles of the New Testament would contain little more than the enforcing of the doctrine of the Eucharist, or the rubrics for its consecration, or the varieties of loving devotion with which it would be our duty to surround it. Yet if we fancied this, we should have shown how little we knew our Lord's way, or had caught the true spirit of the incarnation."—p. 504.

Here we close, for the present, our citations from Mr. Faber. We own that those things which he has described are wonderful in the highest degree; but we must first ask ourselves are they true. Those who have not Mr. Faber's wonderful gift of taking the imaginations of their own minds for realities, will ask what evidence there is for them? We do not dispute the omnipotence of God. When he tells us that he has done a thing, we bow with humble reverence; nor do we count anything impossible with Him. The only question in this case is, whether God ever has said that He performs these twelve wonderful miracles enumerated by Mr. Faber. The silence of Scripture with regard to any religious doctrine is a wonderful circumstance, which we may, with Mr. Faber, speak on and philosophize about, and try to account for, provided we have some other means of making sure that the doctrine is true. But in this instance, what are those means? The foundation of the whole fabric is the right understanding of the words, "This is my body." If Mr. Faber is mistaken on this point, all his system tumbles to the ground. We have to choose whether we will understand these words in a sense conformed to our Lord's habit of speaking in several other instances; the sense in which, as far as we can perceive, they were understood by the apostles at the time; the sense in which they were understood by the fathers of the early Church, who had certainly acuteness to know all the consequences of their opinions, and yet who never discovered in their doctrine of the Sacrament those twelve miraculous actions reckoned up by Mr. Faber. We have to choose, we say, whether we will understand the words in this plain sense, or in one which is embarrassed with innumerable difficulties and contradictions; which requires to explain it a language and a philosophy of its own, not invented for hundreds of years after our Saviour's words were spoken. We conclude by asking our readers to consider well the following, which are only a few of the instances in which our Lord's hearers were

misled by putting a gross and carnal, but, as they thought, a literal interpretation, on the words he made use of:—

Matthew xvi., 5-12—"And when his disciples were come over the water, they had forgotten to take bread. Who said to them: Take heed and beware of the leaven of the Pharisees and Sadducees. But they thought within themselves, saying: Because we have taken no bread. And Jesus knowing it, said: Why do you think within yourselves, O ye of little faith, for that you have no bread? Do you not yet understand, neither do you remember the five loaves among five thousand men, and how many baskets you took up? Nor the seven loaves among four thousand men, and how many baskets you took up? Why do you not understand that it was not concerning bread I said to you: Beware of the leaven of the Pharisees and Sadducees! Then they understood that he said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees."

John ii., 19-22—"Jesus answered, and said to them: Destroy this temple, and in three days I will raise it up. The Jews then said: Six and forty years was this temple in building, and wilt thou raise it up in three days? But he spoke of the temple of his body. When, therefore, he was risen again from the dead, his disciples remembered that he had said this, and they believed the Scripture, and the word that Jesus had said."

John iii., 3, 4—"Jesus answered and said to him: Amen, amen, I say to thee, unless a man be born again he cannot see the kingdom of God. Nicodemus saith to him: How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born again?"

John iv., 9-14—"Then that Samaritan woman saith to him: How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans. Jesus answered, and said unto her: If thou didst know the gift of God, and who he is that saith to thee, Give me to drink, thou, perhaps, wouldst have asked of him, and he would have given thee living water. The woman saith to him: Sir, thou hast nothing wherein to draw, and the well is deep; from whence, then, hast thou living water? Art thou greater than our father, Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered, and said to her: Whosoever drinketh of this water shall thirst again, but he that shall drink of the water that I will give him shall not thirst for ever; but the water that I will give him shall become in him a fountain of water springing up into life everlasting."

31-34—"In the meantime the disciples prayed him, saying: Rabbi, eat. But he said to them: I have meat to eat which you know not. The disciples, therefore, said one to another: Hath any man brought him to eat? Jesus saith to them: My meat is to do the will of him that sent me, that I may perfect his work."

XI. 11-13—"These things he said; and after that he said to them: Lazarus, our friend, sleepeth; but I go that I may awake him out of sleep. His disciples, therefore, said: Lord, if he sleep, he shall do well. But Jesus spoke of his death; and they thought that he spoke of the repose of sleep."

THE ANCIENT MANSION.

A great many years ago, a certain owner of a very large estate built a house upon it, and by his will left it to his children, with a strict command never to alter it, but always to keep it up in the very same state as he had left it. In order that this direction should be the more exactly carried out, he caused a full description of it to be written in his last testament. His descendants continued long to occupy it; and, from an anxious desire to fulfil the intentions of the builder, some of the early occupants caused surveys to be taken of the house, three of which, together with the will, have come down to us in the present day. These three early documents all agree in describing the house to consist chiefly of twelve commodious rooms; and in this respect they fully agree in every respect with the account in the will; and though they are not of equal authority with it, they wonderfully corroborate all the particulars mentioned in it. Through succeeding generations, however, many changes took place; not that any part of the old house was altogether removed, but from time to time great additions were gradually made. The directions of the will that no part of the house should ever be taken down were well known and strictly observed; but as the will itself was not much read, the same care was extended to the several additions which successively were made to the original building. These additions, in process of time, became so great, and had been built in such a way as well nigh to render useless the original edifice. They darkened the windows, which had been at first large and open; they rendered the old rooms cold and comfortless, and well nigh superseded them altogether, and they became at last so numerous, that on a subsequent survey the house was found to consist not merely of the twelve original rooms, but actually of twelve others in addition, each of which it was thought needful to keep up in perfect order, according as the commands in the will were understood. The trouble of keeping up the house in this enlarged form became very great. The old mansion being well built, and on a rock, was easily preserved in repair; but the additions which had sprung up around it being badly built, and on a loose sandy foundation, required continual propping up, and entailed a most burdensome expense on the inhabitants. The occasion of the last survey was remarkable. One of the inmates being of an inquiring disposition, and fond of antiquarian researches, happened to find the old will describing the original house; and on taking it in his hand, and going with it from room to room, he discovered that the new buildings were not mentioned at all in it, but that the old part of the house was most accurately described. He had, how-

ever, some trouble in exactly drawing the line between the old and the new parts; the new had been in many places so artfully fitted to the old that, without much care, he found it would be difficult to remove the additions without doing injury to the first original building. At last, however, he succeeded, by very diligently studying the testament, aided, also, very much by the three early surveys. Having satisfied himself, he became anxious to communicate his discovery to others, many of the most sensible of whom were soon convinced that these additions were contrary to the will of the founder; and a resolution was come to that the house should be again restored to its original fair proportions, its severe grandeur, and massive strength; and they set about to pull down all the gaudy additions which encumbered the old building, and gave it no additional support, and at the same time supplied very unsafe accommodation. Upon this a violent contest arose. The more enlightened part of the tenantry on the estate, who were able to read and comprehend the will, at once saw that the object was restoration, and not destruction. They clearly understood that the strictest compliance with the original will never required that all the after additions of many centuries were to be regarded as embraced in the first builder's directions. And, moreover, they saw that as these injured the building, and rendered the original rooms almost uninhabitable, the removal of the novel additions was, in fact, the only way to observe the directions of the will, so as to keep the house in perfect order. But, though the more enlightened thus viewed the matter, and rejoiced at the thought of being able to carry out the intentions of the founder, the more ignorant, who are always the greater number, raised a violent outcry, saying that the provisions of the will were about to be set aside. The builder, they said, had ordered that no stick or stone should ever be removed from the house; and now, they said, these modern reformers had come to violate all that was sacred, and to go in direct opposition to the will. It was in vain that they were asked to read the will; they said they did not want to see it; that they knew very well what it ordered; that they had themselves seen the house as it had been from their earliest recollections; and that their old grandfathers could tell them that, in the memory of the oldest inhabitant it had always stood as it then was. They accused the reformers, as they called them, of all manner of evil doings, and of every wicked motive; and, in order more fully to protect the house from the slightest alteration, they caused a new survey to be made of the premises as they then stood. In doing so they could not gainsay the three original surveys which were in their hands, and in which there was not a word said about the additions; but, having held a general meeting, they decreed that the house now consisted of twenty-four rooms; namely, the twelve mentioned in the old surveys, and twelve others which now, for the first time, were written down in the new survey. And they further resolved, that any one who did not maintain that the original house consisted of these twenty-four rooms should be shut out of the house altogether. The contest has been carried on to this day; and, even now, the dispute is as hot as ever—those who have the will, and study it, declaring that it does not contain anything to support the comparatively new additions; and that, though some of them may lay claim to considerable antiquity, none of them are as old as the house itself, by many centuries. Those, however, who have not the will, or, if they have it, do not care to read it, say, they do not mind what may be said in the old will; they know the whole building has been standing for many years; they accuse the reformers, as they still call them, of novelty, and insist that they want to pull down the old house altogether, and to build up a house entirely new, of which the original founder knew nothing. These people will listen to nothing; they will neither study the will nor be satisfied with the old surveys. Nay, so strongly are they prejudiced that, though they have themselves actually added a new room to the building within the last year, yet they still obstinately contend that, though it now contains twenty-five rooms, albeit it had but twelve months ago only twenty-four, that it is even still the same house as it came from the hands of the original founder, and that his directions never to alter the house extends to this last addition as much as to the building he had erected himself hundreds of years ago.

Reader, do you not think the best way to settle this dispute is, for both sides to read and study the will; that the one party may take nothing away from the house which is in the will; and that the other may require nothing to be retained as needful according to the founder's intention, but what the will directs; for, surely, it seems to be a reproach on the architect either to add or diminish ought from his work, which all admit was perfect?

This is a parable. Who will interpret it?

W. R. M.

TALK OF THE ROAD.—No. XXXIII.

"Well, Pat," said Jem, when they met again, "are you going to be quiet, or what are you going to do at all?" "About what we were speaking of, Jem?" said Pat. "Aye, sure that's what we have to think of," said Jem. "Well," said Pat, "as for thinking, sure I can think of nothing else; but for what to do, sure that's the thing to think of."

"Aye," said Jem, "to think how a man will live; but

sure, that's nothing: but to think how will a man give a bit to the chilid if he can't get work, sure that's the thing to think of."

"Aye, and the sore thing in earnest," said Pat; "for a man to take his two choices, to be ashamed of Christ and His Word, or else to have the chilid screeching to him for their bit; and him to see his own chilid hungry, and give them no more than a stone—that is the hard thing, Jem; and isn't it the hard church that puts a man to that? Is it the church of Jesus Christ at all?"

"Oh, if they would only give us the Word of God; and let us give the chilid their bit ourselves," said Jem.

"They can't do it at all," said Pat; "sure they're too far gone for that: sure their church couldn't stand if they did it."

"And what's to be done with the chilid," said Jem. "Sure it's not in man to see them want their bit."

"Is the Bible true at all, Jem?" said Pat. "Oh, God save us! don't say the like of that," said Jem.

"Is there a word of truth in it at all?" said Pat. "Oh, sure it's not in earnest you are now, Pat," said Jem.

"It's in earnest I am now, for the soul that's in me, and for the chilid that God gave me," said Pat; and then Pat turned round on Jem—"and is it you that's in earnest," said he, "about the Word of God? Is it His Word at all, or is there any truth in it?"

"It's the Word of the living God, that will stand for ever and ever," said Jem.

"And would you take His word, if He spoke to you?" said Pat.

"Oh, God help me! and isn't that what I would like to do," said Jem; "but isn't it hard when the church stands between Him and me, and between the chilid and their bit?"

"Jem, have you sense in you," said Pat, "and do you think that it is the church that stands between us and the hearing of what He says? sure that be to be something else besides the church that He made Himself."

"It be to be something else, that stands between a man feeding his own chilid and hearing the Word of God," said Jem; "but what will a man do, Pat, when the chilid is crying in the house, and him walking the road and doing nothing? Sure flesh and blood can't stand it. But what does the Word of God say about it at all?"

"Jem," said Pat, "did you ever see a bird lying dead on the ground, because it was starved?"

"I never did," said Jem; "and isn't that the quare thing to think of, now, in the hard winter, and the long snow we had last spring? and I didn't see one of them dead in the snow; and I didn't think of that before. And how did the creatures live at all, I wonder? sure there's as many as ever this summer; and, now, isn't it a wonder, and we not to think of it: sure that's another wonder, too."

"I'll tell you why, Jem," said Pat; "sure here it is in the Word of God;" and Pat pulled out his Bible, and read it out (Matthew, ch. vi., v. 26) 'Behold, the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them: are not ye much better than they?' Now, Jem," said Pat, "do you see why you didn't see the birds lying dead in the snow?"

"Well, it's ever more the little things that's biggest in the Word of God," said Jem. "Sure the birds gather up nothing for the winter, and still they get through: sure it's God done that; and it's little we think of it, till the Word of God shows it to us."

"Well, sure it isn't for the birds it's written, Jem," said Pat; "sure it's God that feeds them; but they can't read it."

"Well, now, I see it," said Jem, "what Jesus Christ said it for: he wasn't talking to the birds, when he said, 'Your heavenly Father feedeth them; are ye not much better than they?' Now, wouldn't that mean that He will care better still for us?"

"Stop, now, Jem," said Pat; "there's more." So Pat read verse 33, "But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

"Well, that isn't the way people takes," said Jem. "Sure everybody thinks they has to look for their bit first; and if they can serve God after, and make their souls, well and good."

"And isn't that why I axed you, if there is any truth at all in the word of God, or if you will take His word when He says it?" said Pat.

"Well, that's new entirely," said Jem; "but it's not new in the word of God; for sure it was always written there, only it's new to see it. I wonder how would it be with us now, if we were just to take the word of God as if He said it to us? If we were to take Him at his word now, would He do it?"

"Isn't that just what I axed you, Jem," said Pat. "Would you take the word of God if He spoke to you, or would you leave it?"

"Aye, then, I never thought of it that way before," said Jem; "and it's frightened I was when you asked me would I take the word of God; who wouldn't, thinks I; and is the man mad that asks me, or what is he after; is it going to deny it he is? And now sure it's the very thing to ask myself, is it the word of God to ourselves, or is it not? and will I take it, or will I leave it?"